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L E T T E R

FROM A

FREE CITIZEN

O F

D U B L I N,

T O A

FREEHOLDER

I N T H E

County of *ARMAGH.*



D U B L I N:

PRINTED in the Y E A R, MDCCLIII.

[Price Two-pence.]



1845/8091

~~LETTER~~

FROM A

FREE CITIZEN

~~LETTER~~

DUBUQUOIS

TO A

FREEHOLDER

IN THE

County of ARMONGA



DUBUQUOIS
Printed in the Y. E. A. R. MONGA

[Price Two-pence]



which was lately proved upon a like Occasion,
 gave us a Right of Right to inform others in
 the same manner, and which indeed concerns the Kingdom
 in general.

A

We hear that something of this Spirit has
 been to be seen in the late Election, and that it
 is not, in very many, that we had any Notion
 of what was meant by the Words Voter or Al-
 lowed, Repre-
FROM A

The largest, I trust, my dear Frank, used al-
 ways to be the same, and that it is not, in very many,
 that we had any Notion of what was meant by the Words
 Voter or Allowed, Repre-
Free Citizen of DUBLIN,
TO A

Freeholder in the County of AR-
MAGH.

Dear FRANK,

I Understand that a Seat in Parliament is open
 for your County, and that two Gentlemen of
 Family and Fortune have already offered them-
 selves as Candidates.

We of this City, my Friend, have been large-
 ly instructed in Matters of Election, and the Spi-
 rit, Independence, and Love of our Country,
 which

which we lately proved upon a like Occasion, give us a kind of Right to inform others, in a Business, that in some Measure concerns our- selves, and which indeed concerns the Kingdom in general.

A

We hear that something of this Spirit has reached to *Cork and Derry*, and hope that in time it may give new Life to the whole Nation: But it is not, till very lately, that we had any Notion of what was meant by the Words *Voter* or *Member*, *Representative* or *Represented*.

The largest Interest, my dear *Frank*, used always to be stich'd to the largest Estate, and no sober Man would attempt to oppose a Candidate who was able to make a whole County drunk.

A O T

Our Actions in this Point were agreeable to our Expectations. We looked for nothing further than that our *Knight* should do Honour to his County by his fine Liveries in Town; that perhaps he might get a Wink or a Dinner from the great Man; that he might join in sending a little Money to his Majesty, God bless him; and have the Credit of helping to enact something about a Hare or a wild Duck, as the Preservation of the Game was the only Kind of Preservation we expected at his Hands.

If he was able to compass these Cardinal Points, the Bumping his Health made Many sick and senseless; he was met on his Return by a grand Cavalcade of Freeholders; he thenceforth had a
Right

Right to lead his Company in a Fox-Chace through all the Corn and Fences of the Country; at 'Size and Session he was the Grand Man of the Grand Jury; where all Bills against his Tenants were sure to be found *ignoramus*; and from this great Lead in his Country he might in Time grow so considerable as that the Government might give him a Hand—in the making of an Exciseman.

That this has been the Case no Man can doubt, but whether it ought to be the Case—that is the Question.

In order therefore to answer it, I will sum up to you a few of those Things that have lately been told us, such indeed as would make a blessed Alteration in Affairs, if half of them were allowed to be as true, as they are strange.

It is said, that our Constitution is the best that ever was in the World; that we are all free Men by Nature and by Law, and that no one can hurt Us in our Person, or our Properties, but by our own Fault—and thus it is made out.

The House of Parliament is intended to contain the whole Nation, and the only Business that the Nation has there, is to make the very Laws by which they chuse to be governed, and to consult on all the Measures that may be taken for their own Advantage.

But as so many Thousands of People would make too great a Crowd and Confusion in one

House, every Man in every Burrough and County throughout the Kingdom has a Right to name his Trustee in Parliament, by whose Mouth he chuses to speak, and by whose Person he chuses to act for his own Benefit.

Further, when this Trustee is accordingly chosen, his Electors have still a Right to advise and direct him in whatever concerns their general Emolument; and if he shall do or consent to any Thing contrary to their Interests, if he neglects to listen to such Advice, or refuses to be guided by such Direction, he proves as great a Knave as any other Trustee, who should pervert the Effects, or Fortune, entrusted to his Hands, to Purposes against the Interest or Desire of the Owner.

Thus every free Voter is truly and effectually a Parliament-Man, who thinks, speaks, and acts in the Person of his Representative; which Representative, if honestly chosen, will always think and act for You, as You would do for Yourself.

This, my good Friend, is a very great Power and Privilege, if you ask me, wherein it consists? I will tell you.

Those Men, called Members of Parliament, have laid into their Hands, our Lives, our Liberties, our Rights, our Possessions, all the Concerns of our Families, our Country, and our Posterity; and this you may well think is no small Trust.

They

They make and unmake Laws, they tax and acquit, they loose and bind at Pleasure.

When they are honestly chosen, they are the most august and respectful Body in the Universe, the Elect of all Men, the exalted of all the People, and the lowest Member of such a venerable House carries in his own Person the Importance and Happiness of a whole Nation.

Such a Parliament will feel and contrive for this their Country, with the same Tenderneſs, and with the ſame Forecaſt, that your Head would feel and contrive for every Part of your Body, and this in truth is not the Breadth of a Hair beyond their Duty; it is the only End and Purpoſe for which they were intended by our wiſe Forefathers to be choſen.

Throughout this large Kingdom, there is nothing too high or too low for their Inquiry or Redreſs. All our Juſtices, Judges, Magiſtrates, all public and private Concerns lie within their great Inquiſition. Inſomuch that if any Good is effected, theirs ought to be the Praise; if any Evil is perpetrated, theirs ought to be the Blame.

As they form a great Council for the Nation which they themſelves repreſent, they have alſo the laying on and diſpoſing of all public Monies, by which they have the Power to execute whatever their Wiſdom ſhall deviſe.

With

With these Funds, after defraying all national and necessary Demands, they are enabled to make us a virtuous People, by promoting true Religion and Piety, and by enforcing all Laws, and forwarding all Means for the Suppression of Vice, and Reformation of Manners, that we may become good Subjects by being made good Men. They are also enabled to make us wise, by their Encouragement of true Knowledge and Science among us, by preferring Genius, rewarding Invention, and by importing and improving all Arts throughout this Nation. They are also enabled to make us wealthy, by the Propagation of Manufactures, and the Employment of Industry; by the Enlargement of our Trade, the reclaiming of our Desarts, the Culture of our Lands; by the Plantation of Timber, the opening of Mines, the Navigation of Rivers; in short, they are enabled, *whenever they please*, to make us a good, a prosperous, and a happy Nation.

But what Sort of Members, my Friend, do you think are most likely to set about this great and glorious Work? Such as the *Electors* are, such will be the *Elected*; they are the Offspring of our Choice, the Children of us their Parents, the Fruit of us their Tree. If we have got the P——x, will they be chaste and healthy? if we are a Bundle of Brambles can we yield choice Grapes?

No, *Frank*, if it shall ever happen that the Electors of *Ireland* should be bribed by Interest, or Brow-beaten by Power to send Men of unworthy

worthy Principles into Parliament, without any Spirit of Prophecy, I will tell you the Consequence.

As great as I have shewn you their Power is for doing Good, just so great will be their Power for the compassing of Evil. As they will not thank You for Voices that were bought or compelled, they will hold themselves discharged of all Trusts and Obligations. They will think themselves intitled to a Reimbursement of the Sums they laid out in your Prostitution, at the Expence of Yourselves your Country and your Posterity. Thus severed from all public Trust and Connection, Self-interest will be the only Motive of their Aims and their Actions. All will run into Party, Faction and Cabal, as private Lusts shall prompt, or private Prospects, shall lead. The sacred Regard to Truth, the inviolable Attachment to Justice will never so much as enter into any Question debated. All the public Acts of such a Parliament will really be no other than secret Jobbs, which particular Members may obtain by their Interest or Address. Corruption and Immorality will range without Restraint. Art, Culture and Manufacture will be left to a future *Madden*, if such may be produced in a future Age. And it will be owing to the Goodness of our King and his Ministry, if We, our Country, and our Posterity, shall not be sold into Slavery.

And now, Friend, what think you of these two Pictures? the One of a chaste and good, the other of a debauched and wicked Parliament.

ment. In the First you see whatever can contribute to make a People flourishing in this World and blessed in the next ; in the second, you see whatever can contribute to make a People miserable here, and accursed hereafter. And all this depends upon the Honesty of Electors, who first and last, from the Beginning to the End, are answerable for every Evil and Miscarriage that shall happen in or to this Country.

Indeed, *Friends*, the Vote of every single Elector is a most solemn and sacred Thing ; he holds, as it were, a whole Kingdom in his Hand, and idly, rashly, or wickedly to transfer a Trust of such Importance, is the basest and most pernicious of all Villainies.

It can be no Excuse for any Voter to say, that his Voice is but single, and therefore of little Weight or Signification, it is surely of single Voices that Elections are compounded, and it is as sure that the whole Interest of *Ireland* rests thereon.

Though Custom and Example may give Countenance to vile Actions, they cannot alter the Nature of Things ; and lightly as the Freeholder may esteem of his Trust, he is as fearfully accountable to GOD ALMIGHTY for the Prostitution of his Vote, as for any other Kind of Wickedness and Perfidy.

What I here call Prostitution does not however include all Kinds of Byass or Influence. Perhaps there are no two Men upon Earth in the favour

your of one of whom you would not at first Sight be prejudiced preferable to the Other. There are also natural and just Prejudices, such as Kindred, Friendship, Gratitude for Benefits received, and the Recommendation of Persons on whose Judgment and Integrity you depend: In all these Instances a Man may be deceived by viewing the Merits of those he regards in too favourable a Light, and so far as he is deceived, just so far is he excusable. But, on any Consideration, knowingly, and wilfully, to vote for one Candidate while he thinks another more likely to serve his Country; this is a Wickedness and Treachery, for which no Name is found that can equal the Guilt.

But how, you will say, shall simple Country-Folk and Farmers judge of the deep Talents requisite for giving Laws to a Nation? I will tell you, *Frank*, by the plainest Rule in the World—*The best Man will always be the best Law-maker.*

There is nothing so dangerous, so destructive to Society, as great Talents exerted to evil Purposes. Men who boast of such Advantages are generally tempted to shew their Powers by lifting under the Banner that is opposite to Truth, as our Lawyers are always found to be most eloquent in the worst Causes.

But Truth would be disguised and damaged by Flourish and Figure; and whatever is right, is as evident as it is lovely to every Eye that seeks for no other Object.

I will

I will give you a Proof of this out of a famous History called *Don Quixote*.

Don Quixote, and *Sancho* his Squire, the First a Madman, the Second a Fool, set out together to seek their Fortunes. In One Talents are wanting, in the Other they are disordered; but the Author supposes Both of them to be well-meaning Men, and accordingly conducts his History with Nature and Propriety. After many Adventures they are entertained by a certain Prince who takes much Delight in their Pranks and Fooleries; and for his greater Amusement he constitutes honest *Sancho* his Governour in Chief of the Island of *Barataria*. Our two Adventurers look upon this Preferment as containing no more of Mockery or Farce than any other of the Scepters that are under the Sun, and accordingly the Knight instructs his Squire in many strange Measures for Rule and good Government. *Sancho* departs; he assumes his Dignity; he is open to all Complaints; he hears all Pleadings; he decides all Causes; he examines former Institutes; he forms new Rules; he promulges new Laws.

I should be glad now to know what Notion you have of a Kingdom so governed? All reversed, all astray, and confounded, no doubt. Never was there a Man more mistaken.—This *Sancho* had a good Heart, and that fulfilled all the Deficiencies of his Understanding; he meant whatever was Right, and therefore discerned it.

From the Creation of the World to the present Age, perhaps there never was a Kingdom so wisely ordered, so equally administred, and so graciously ruled. The Point of the Jest was turned upon the Joker; the imaginary Substitture proved himself more worthy of the Scepter than the real Prince; and his Laws were recorded in Letters of Gold, and are said to be extant at this Day. — Would you desire a better Parliament than One composed of such *Knights* and *Squires*?

I am very far, however, from intending to apply the Characters of Madness or Folly to either of your Candidates; for I hear and believe that Both of Them are young Men of Ingenuity and Learning. But I have recited this Story as a Proof of the old Proverb that, *Honesty is the best Policy*, and that goodness is wiser and sooner attains its Purpose, than all the other Talents of the Children of Men.

As I have already given you this great and positive Mark of Goodness for which any Candidate, who is thereby distinguished, ought therefore to be preferred to all Competitors: I will also subjoin a few negative Qualities, by which you may readily discover, what sort of Men you ought to avoid.

No Persuasions, no Recommendations, no Obligations whatever, ought to prevail for your Voice in favour of any Man, who is known to be any way debauched in his Morals. For He, who is detached from the Interests of his own Soul,

Soul, can never be truly attached to the Interests of his Country.

Be further wary how you vote for any Candidate, who, by Family, Education, Alliance, or other wise, is suspected of Principles, that clash with those sacred or civil Institutions of which our present blessed Establishment is built: lest, instead of introducing fresh Cement to the Structure, you should happen to introduce a Miner to sap.

Of further yet, I warn You and your Brother Freeholders, against any Candidate who has been noted for Distance or Pride. For the present, indeed, he may graciously assume all the necessary Affectations of Humbleness and Popularity; but you never can have any firm or close Connection with a Man, who conceives that the great Merits of his Fortune or Person have rightly exalted him above the Level of his Constituents.

Believe me, good Friend, that such a One will look on your Votes, as a *Debt to his Dignity*, a *Matter of due Claim*, of *hereditary Right*; he will therefore afford you shallow Thanks for your Voices; and he who holds himself little obliged, will not be over sanguine or solicitous in Returns.

Will you then expect to make him humbler by a higher Exaltation? When you go to advise, to consult with his Grandeur, to propose any Benefit for your Country or County, to lay open any Grievance, to apply for any Redress, how will you approach

approach his Distance? how will you soften his Reserve?

O— your being Hail-fellow at *Acragh* will do the Business, the Friendship you contracted there will always give you free Access.

Alas! honest *Frank*, Intimacies at Elections are like Intimacies at *Bath*, and the Parliament is like *London*, where Figure and Fortune will acknowledge You no more.

When I am sufficiently acquainted with the Characters of your two Candidates, you may possibly hear further from,

DEAR FRIEND,

Your, &c.

approach his Distance? how will you follow his
Relative?

O — our being Half-brother at all will do
the Business, the Friendship you contracted there
will always give you free Access.

Alas! honest Frank, Intimacies at Elections
are like Intimacies at Weds, and the Parliament
is like London, where Figure and Fortune will
acknowledge You no more.

When I am sufficiently acquainted with the
Characters of your two Candidates, you may
possibly hear further from,

DEAR FRIEND,

Yours, &c.



